



METHODIST PROTESTANT

NEW SERIES--VOL. 1.]

BALTIMORE...APRIL 8, 1831.

[NO. 14.

EDITED BY GAMALIEL BAILEY, M. D.—PUBLISHED FOR THE METHODIST PROTESTANT CHURCH, BY J. J. HARROD, BOOKSELLER, BALTIMORE.

BIOGRAPHY.

MEMOIR OF THOMAS CHALMERS, D. D.

Professor of Divinity in the University of Edinburgh.
We make the following extracts from a brief memoir, of the celebrated Dr. Chalmers, published in the "Imperial Magazine." They contain a brief sketch of the principal incidents of his life.

Few of our readers but have perused with pleasure the "Astronomical Discourses," and few who will not be gratified with knowing something of the fortunes of their author.

If the importance of an ecclesiastical establishment is to be estimated by the talents and usefulness of its ministers, the Church of Scotland will not shrink in a comparison with the most splendidly adorned and richly endowed of its neighbors. Though destitute of political power, undignified by an hierarchy, and deficient in those excitements to ambition which distinguish other religious institutions that are connected with the state, this communion may claim the praise of having sent forth in regular succession a body of teachers thoroughly fitted by education, and qualified by virtue, for the discharge of the pastoral office, whether as instructors of the people at large, or as professors of sacred literature in the universities.

The names of Blair, Robertson, Campbell, Reid, and Gerard, are venerated wherever religion is esteemed, and learning is cultivated. These luminaries, after fulfilling honorably their respective courses, and leaving imperishable memorials of their sterling excellence, for the benefit of future generations, are all gone to their reward in a higher region, but their places in the sphere below have been abundantly supplied by kindred spirits, equal to them in genius, piety, and diligence.

Among these existing lights of the religious world, Professor Chalmers of Edinburgh shines as a star of the first magnitude, to whom may be applied the language of our great epic poet, that he

"With new spangled orb
Flames in the forehead of the morning sky."

This ornament of the church and of letters is a native of the county of Fife, where his ancestors have long been distinguished and respected as substantial agriculturists. The subject of this imperfect sketch, after receiving a grammatical education in the country, removed to the college of Edinburgh, where he was marked as a diligent student; but did not evince any extraordinary vigour of intellect. Though destined for the ministerial office, he rather preferred the lectures of Professor Robinson, who filled the mathematical chair, to those of Dr. Hunter, who presided over the divinity class. Mr. Chalmers, however, did not neglect the peculiar studies more immediately requisite to qualify him for the important and varied duties of the pastoral care. In due course he was licensed as a probationary preacher, according to the Presbyterian constitution, which gives the chair of instruction, or, in Scripture phrase, the key of knowledge, to the candidates for the sacred function, before they are allowed to administer the sacraments of the church. After serving a short time as an assistant, he obtained a presentation to the living of Kilmany, over which cure he was regularly ordained by the Presbytery of Cupar, in 1802. This is a considerable port town on the northern shore of the Frith of Forth; which, from its situation, afforded ample scope for ministerial diligence. Mr. Chalmers spent some years here, without attracting any particular notice beyond the bounds of his parish, or producing any visible reformation in it upon the prin-

ples and manners of the people. His studies in fact were more directed to political economy than to practical theology; as his first literary performance evinced. This was an octavo volume, which appeared in 1808, under the title of "An Inquiry into the Extent and Stability of the National Resources." The period which Mr. Chalmers chose to come before the world as a literary character, was remarkably gloomy, and the present work was not calculated to remove the prevailing despondency. In the spring of the ensuing year, the author, however, suddenly started into popularity as an able speaker, by a most luminous and impressive address delivered in the general assembly at Edinburgh.

The occasion was this: an act of parliament had lately passed for the augmentation of the livings in Scotland; but, necessary and humane as the measure itself was, it was rendered vexatious instead of beneficial to the parochial clergy, who were the objects of it, by the ill construction of the bill in its most important provisions. By the act it was stipulated, that the power of increasing a minister's stipend should be vested in the court of Tiends, as commissioners to decide between the incumbent and the heritors or landholders, the former giving notice in a regular summons, and the latter possessing the right of litigating the plea. The bill gave to the clergy so situated the privilege of advancing further claims, as they might find occasion for doing so, in the improved circumstances of their parishes. Unfortunately, however, this legislative measure was shackled by two clauses, which, in limiting the intervals of augmentation, left the period of commencement so ambiguous, that it was much to be apprehended the clergy who stood in most need of the proposed assistance, would not be able to prosecute their claims without being at a great expense, and suffering a considerable delay from the opposition of the wealthy proprietors of the soil, and the intrigues of the lawyers.

To prevent these embarrassments, and to give efficacy to a proposition that in all other respects was not barely unobjectionable, but essentially necessary, the Presbytery of Cupar deputed Mr. Chalmers to plead the common cause of himself and his brethren of that district in the general assembly. This honorable service called forth his latent powers with such effect, that all who heard him were astonished at the splendour of his eloquence, convinced by the force of his argument, and delighted by the coruscations of his wit.

The eclat which followed this display of his powers did not die away with the circumstance out of which it arose.

Mr. Chalmers was now consulted, courted, and employed on subjects of importance, and the conductors of the Edinburgh Review soon had the address to engage his pen for their critical journal. As yet, however, the extraordinary talents of this highly gifted man may be said to have been exerted wholly on secular objects. In the strict line of his profession he had produced nothing for the edification of the public, nor was he at all followed as a preacher. But a great and effectual change was now at hand.

About the time when his memorable speech was delivered in the general assembly, Dr. Brewster was preparing materials, and procuring assistance, for the composition of his projected Encyclopedia. Anxious to enrich his work with articles of the first degree of excellence in their several kinds, he turned his thoughts, for the department of theology, to Mr. Chalmers, who undertook the task, and began a course of study suited to the magnitude of the subject. It will seem extraordinary to most persons, that a man of learning, regularly educated for the ministry, and holding a benefice in such a country as Scotland, should have the spirit of religion to acquire, after exercising the teacher's office in a large parish for some years. But remarkable as the fact may

appear, it seems certain that Mr. Chalmers never rightly understood the genius of Christianity, till he came under the obligation of investigating its principles and evidences for general instruction. After all, this is not a singular case, for we have known several instances of ministers in other communions, who have gone through a long routine of professional duty, with little satisfaction to themselves, and scarcely any profit to their hearers, till some apparently fortuitous incident has given a new impulse to their minds, and an advantageous direction to their labors.

While our author endeavored to set in a clear light the true character of the Christian religion, he began to suspect the correctness of his former views of this sublime system. In following up this doubt, he soon discovered the reason why his preaching against vice had been so ineffectual. He now saw that, as the mere assent to the divine origin of the gospel, does not constitute operative faith; so neither is the formal practice of certain external duties, that righteousness which can alone render man acceptable in the sight of Heaven. He also perceived the force of the awful declaration, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all," that is, he has broken the whole law, so far at least as to forfeit by his disobedience all claim to an admission into the realms of infinite purity. This change in his religious views was productive of an important alteration in the tenor of his public ministrations; and instead of general declamation against the prevailing delinquencies, he now assailed the citadel of sin, by laying open the heart in all its moral deformity, that his people might be led to feel what their pastor himself felt, their total inability to turn from evil to good, without divine grace.

The article on Christianity, in the Encyclopedia, gave such satisfaction to the religious public, that the author was earnestly entreated to print it in a separate form for more extensive circulation. With this request he complied, and the volume entitled, "The Evidence and Authority of the Christian Revelation," no sooner appeared, than it was received with such avidity as quickly to reach a sixth edition. The celebrity which he gained by this luminous performance, spread his name far and wide, not only in Scotland, but in England. In his own country he was honored with the degree of doctor in divinity, and in England his work was strongly recommended to candidates for orders, by no less a man than bishop Tomline, in a new edition of his Elements of Christian Theology.

Dr. Chambers was now called forth frequently, to appear in public both as a preacher and a leading speaker, at meetings for philanthropic purposes. In 1813, he printed a "Sermon preached at Edinburgh before the Society for the relief of the destitute Sick, in that city;" and in the following year he published an admirable tract, entitled "The Influence of Bible Societies on the Temporal Necessities of the Poor."

This argumentative performance does not touch upon the positive claims of the institution whose cause it pleads, but is wholly employed in repelling an objection which is set up at the very outset of every attempt to raise a subscription in its support; nothing being more common than to have the secular necessities of the poor brought into competition with it, and every shilling given to the Bible Society represented as an encroachment upon that fund which was before allotted to the relief of poverty.

The objection is met, combated, and overthrown, in a variety of ways; and the conclusion is, "That the extension of Bible Societies, while it counteracts in various directions the mischief of poor rates, augments that principle of individual benevolence which is the best substitute for poor rates. You add to the stock of individual benevolence, by adding to the number of benevo-

METHODIST PROTESTANT.

lent individuals; and this is the genuine effect of a Bible Association. Or, you add to the stock of individual benevolence in a country, by adding to the intensity of the benevolent principle; and this is the undoubted tendency of a Bible Association. And, what is of mighty importance in this argument, a Bible Association not only awakens the benevolent principle, but enlivens it. It establishes an intercourse betwixt the various orders of society; and on no former occasion in the history of this country, have the rich and the poor come so often together upon a footing of good will. The kindly influence of this is incalculable. It brings the poor under the eye of their richer neighbors. The visits and inquiries connected with the objects of the Bible Society, bring them into contact with one another. The rich come to be more skilled in the wants and difficulties of the poor; and by entering their houses, and joining with them in conversation, they not only acquire a benevolence towards them, but they gather that knowledge which is so essential to guide and enlighten their benevolence."

[To be continued.]

RELIGIOUS.

It is very natural that a man, emigrating to a foreign land, should feel some anxiety about his future residence. He is apt to make particular inquiries concerning the appearances of the country; the various methods of subsistence; the employment and character of the inhabitants. So with the Christian: he knows this is not his abiding place; he is in constant expectation of his departure for a city—a house not made with hands, eternal in the heavens. Never having been an eye-witness, he must depend, on what testimony he can gather, concerning the character of that place. He casts about him every where to learn what may be the employments and pleasures, the society and conversation, the riches and glories of the Holy city. This is all reasonable; yet there are some who deem it sacrilege to attempt to lift, even partially, the curtain that conceals the wonders of eternity. Paul, they say, was caught up into the third heavens, but heard there what is not lawful for man to utter. We think, however, that for the sake of the consolation afforded, and the impulse given to holy desires, it is permissible to conjecture within due limits, something of the nature and employments of heaven. For instance; we are possessed of manifold tastes and faculties, the former of which must find appropriate objects and the latter suitable exercises, ere the mind can enjoy happiness. If any of our tastes be ungratified, discontent ensues; should one faculty be left unemployed, we are plagued with ennui and self-accusation. The Christian though regenerate,—though a new creature in Christ Jesus, is still a man, and, as such, possesses the aptitudes and faculties distinguishing human nature. These are improved, purified and exalted by the grace of God; but, that the mind may be content, they still require suitable objects on which to expatriate. Now we are assured as the tree falls, so it lies: as a man dies, so shall he rise. The christian will ascend to heaven with the same capacities and dispositions that descended with him to the grave. Having them perfectly refined, amazingly strengthened, and imbued with fresh activity, the good man would be utterly wretched, were not an abundance of objects furnished to give constant and pleasant employment to them all. Hence we infer that no one faculty will be idle, no taste undelighted in heaven. Perception there, will have a universe,—a God, to explore; to judgment will be presented the truths of eternity for decision; memory actively and minutely will scan the past, calling up the events of by-gone time; over which regenerated reason shall shed her unillusive light, and show the various connexions and relations which, to us, are now hidden: imagination, seizing hold on new objects, will busily employ herself with arranging them in novel and ingenious forms, and pencilling them with the beautiful colours of her own mingling; while hope, looking forward to some future period, shall ardently anticipate the realization of these

visions of fancy, and faith fervently exclaim, God shall do far more abundantly than tongue can ask or heart can think.

The following, from the "Pulpit" on the nature and employments of heaven will repay in pleasure the trouble of perusal.

NATURE AND EMPLOYMENT OF HEAVEN.

HEAVEN is the home of the Christian; thither the affections of his heart ascend, and with it his fondest thoughts and most cherished associations are intimately connected. Amidst the trials and afflictions of this probationary state, he looks forward with joyful expectancy to that sacred abode which lies beyond the precincts of this vale of tears, and the distant view of which, when beheld by the eye of faith, is sufficient to cast a shade upon all sublunar glory and all terrestrial enjoyments. Heaven is the goal which the Christian hopes to attain when his race is finished; the prize which awaits him when the battle is closed, and the victory won; the safe and happy retreat where he shall repose from his toils and labor: the secure and unalienable inheritance which he shall possess when he shall have performed the whole of his heavenly Father's will on earth, and the period of his probation shall have expired.

But notwithstanding that the Christian is habituated to look forward to heaven as his final and everlasting residence; yet it is not to be denied there prevails among good people in general, a very vague and indefinite idea as to the nature and employments of the celestial world. Conceive of a state where there is perfect freedom from sin and sorrow, and where the whole multitude of the redeemed, suspended, as it were, in the regions of ether, surround the eternal throne, and constantly sing the praises of God and the Lamb; and we shall immediately have reached the highest conception which has been formed of the glory and bliss of heaven, even by numbers of those who are firm believers in the Book of God, who are in the constant habit of perusing its sacred contents, and who, doubtless, will one day enter the paradise of God. And, perhaps, the majority of these individuals may be apt to think that it is presumptuous to entertain the hope of arriving at any thing more than this vague and undefined conception of the nature and employments of heaven; and will content themselves by reiterating, as a caution, that oft-repeated passage—"Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive, the things which God has prepared for them that love him;"—but at the same time their treacherous memories have failed to remind them that "God hath revealed them to us by his Spirit." Not that we can fully comprehend every thing relating to this wonderful and overwhelming subject; but that enough is said in the sacred Scriptures to warrant our most enlarged conceptions, and more than sufficient to change the vagueness and indistinctness of certain prevailing views, into something of a tangible nature; and a palpable reality.

Whatever is revealed is a legitimate subject for our contemplation and research: we cannot neglect our duty in this respect without injury to ourselves. There is practical good to be derived from the proper and devout consideration of every branch of revealed truth; and in no case is this rule more emphatically true than in the one before us. For in proportion as our ideas of heaven rise in distinctness and grandeur, our minds will reach a higher altitude; the things of earth will lose their attractions; and the splendours and magnificence of the invisible world will reveal to us the vanity and worthlessness of all sublunar objects. The field of inquiry upon which we are now about to enter, is, therefore, a legitimate one; and if that inquiry be properly directed, it may lead to the most beneficial practical results. May the Spirit of Truth lead us into all truth!

There is one remark which I make at the outset; and which, although it may form, in some degree, the groundwork of the argument, yet does not require any reasoning to prove its correctness. It is a self-evident truth, which needs no witness but its own intrinsic evidence, and which must command the immediate assent of every Christian mind. It is simply this—that the heaven of the Bible is suited to the nature of those happy beings who are destined to be its inhabitants through everlasting ages. To suppose the contrary would be a libel on the Divine character—a reflection on his glorious perfections. It would imply either a defect in his wisdom—that he did not know how to contrive a reward suited to the capacities of those to whom he had pro-

mised it; or in his *benevolence*—because he had neglected to employ those means which, in the very nature of things, were requisite to be brought into operation, in order to form that perfect state of blessedness which he had warranted his people to expect;—or in his *omnipotence*—because, that having the wisdom to devise, and the benevolence to incline him to adopt, he had not power to accomplish the scheme which he had formed: and in either case the happiness of the redeemed would be imperfect, inasmuch as the sources from which that happiness was to be derived would actually be unsuitable to the constitution of their nature, and uncongenial with the faculties they possess. Every Christian must, therefore, believe that the nature and employments of heaven will be such as to meet the capabilities and the necessities of those for whom that glorious kingdom has been prepared.

The next point to be ascertained is this:—Whether the nature of man will continue to be the same in another world. On this point the language of Scripture is plain and explicit. It states most decidedly, and in terms not to be misunderstood, that the body which has been committed to the tomb, and mingled with its mother earth, shall be resuscitated; that all its scattered particles shall be collected together, and raised to immortal life and vigour by the almighty power of God; that the soul shall be reunited with its material companion; and that when this corruptible shall put on incorruption; and this mortal put on immortality;—then shall the happiness of all the saints be complete; then shall death be swallowed up of victory, and God shall be all in all. There is however, it must be confessed, much of mystery connected with the subject of the resurrection of the body. Thus much we know in general terms:—it will be purged from all its dross; it will be purified from every corruption; it will flourish in immortal health and vigour. It is sown an animal body, it is raised a spiritual body. It is sown in corruption, it is raised in incorruption. It is sown in weakness, it is raised in power. But however altered and spiritualized the body of the saints may be, it is a *body* still: it is composed of *matter*, refined and attenuated indeed, but it is not changed into *spirit*. Man remains as he was before;—composed of two constituent parts, body and soul; and in this two-fold nature he is to exist amidst the everlasting blessedness of heaven.

If, then, heaven is suited to the nature of man, there must be materialism there as well as spirituality. Heaven must be a place as well as a *state*. Already has the glorified body of the Redeemer entered this blissful abode. That body which was once worn down with care and wo—which was once torn, and pierced, and mangled, and nailed to the cross,—is now at the right hand of God, exalted to the highest state of honour and enjoyment. And so must it be with the bodies of believers; the *material* part which has been exposed, in the cause of God, to pain and weariness, to hunger and thirst, and, in some cases, to torture and death, shall possess, in heaven, a blessed recompense for all its sufferings in the present state, and receive its full proportion of all that free and gracious reward which God will bestow upon his people.

There is one idea connected with the nature of heaven, which throws a charm over every thing connected with it, and which forms the surest guarantee for its ceaseless and unchanging bliss. We look for new heavens, and a new earth, *wherein dwelleth righteousness*.—The holiness of heaven is unsullied. Sin once raised its standard there, and tainted even angelic natures; but the foul blot was instantly wiped off, and indignant heaven hurled its apostate sons from the bowers of blessedness; and never again shall sin tarnish its purity nor stain its glory. Immaculate holiness reigns throughout its wide domain, and spreads its sacred influence over every scene. No transient thought of evil shall ever flash across the mind of saint or angel. Every power will be in unison with the place, and all will present a delightful resemblance to the Divine character. The dwelling-place of the Most High must needs be free from every taint of corruption; and those who constantly behold his face, must needs be changed into his image, and be pure as he is pure.

Some have supposed, that when the fires of the last conflagration have purified the earth which we inhabit, it shall be restored to more than pristine purity, and become the everlasting dwelling-place of the redeemed.—It is probable enough that the almighty power of God may reform and reinvigorate the ruins of the world, and once again out of chaos and confusion, call forth a paradise, teeming with all that is glorious and delightful, and fitted for the habitation of a new race of intelligent creatures; but the whole tenor of Scripture is opposed to the

idea that it will form the residence of the saints. A variety of arguments might be adduced from the language of inspiration, to prove the correctness of this opinion; I shall, however, mention only one, which I think decisive and unanswerable. Our Lord, before his crucifixion, told his disciples that in his Father's house were many mansions, and that he was going to prepare a place for them. The Apostles tell us, that Him have the heavens received, until the time of the restitution of all things; that he hath ascended far above all heavens; that he has entered into the heaven of heavens, as the forerunner of his people; and the Saviour himself declares, that where he *now* is his people shall also be.—We know that he is not on earth, except as regards the essential presence of his Godhead, which fills all space; and we therefore argue that the residence in which saints and angels are to dwell together through eternity, is that glorious and exalted place where Jesus now reigns; and where the innumerable company of angels, and the spirits of just men made perfect, have already met.

GLEANINGS.

For the Methodist Protestant.

ON THE MYSTERIOUSNESS OF PROVIDENCE.—IDEA OF THE FUTURE LIFE.

Dialogue VIII.

B. The common phrase—"a mysterious dispensation of providence," when used as most often it is, contains the very substance of enthusiasm; yet of a venial enthusiasm, for the occasions which draw it forth are of a kind which may be admitted to excuse a hasty impropriety of language. To call any event which does not break in upon the known and established order of natural causes—mysterious, is virtually to assume a previous knowledge of the intentions of the Supreme Ruler; for, it is to say, that His proceedings have baffled our calculations; and in fact, it is only when we have formed anticipations of what *ought* to have been the course of events that we are tempted by sudden reverses to employ this indefinite expression so improperly.

C. All the dispensations of Divine Providence, taken together, may, with perfect propriety, be termed mysterious, since all alike are governed by reasons that are hidden and inscrutable; but it is the height of presumption so to designate *some* of them in distinction from others.

A. Please give an example?

C. Well, for example:—A man eminently gifted by nature for important and peculiar services, and trained to perform them by a long and arduous discipline, and now just entering upon the course of successful beneficence, and perhaps actually holding in his hands the welfare of a family, or a province, or an empire, is suddenly smitten to the earth by disease or accident.

B. Sad ruin of a rare machinery of intellectual and moral power!

C. But while the thoughtless many deplore for an hour their irreparable loss, the thoughtful few, muse rather than weep; and, in order to conceal from themselves the irreverence of their own repinings, exclaim:—"How mysterious are the ways of Heaven!"

A. Yes; but in the present instance, what is mysterious? Not that human life should at all periods be liable to disease, or the human frame always vulnerable; for there are conditions inseparable from the present constitution of our nature; and it is clear that nothing less than a perpetual miracle could exempt any one class of mankind from the common contingencies of physical life.

B. The supposition of any such constant and manifest interposition—rendering a certain description of persons intangible by harm, would be impious as well as absurd. Nothing could suggest to a sane mind an idea of this sort, if it did not gain admittance in the train of those eager foreatings of the ways of God in which persons much addicted to religious meditation are prone to indulge, and which, though they may afford pleasure for a moment, are usually purchased at the cost of relapses into gloomy, or worse than gloomy discontents.

C. There is a striking incongruity in the fact that the propensity to apply the equivocal term "mysterious," to sudden and afflictive events—like the one just specified, is indulged almost exclusively by the very persons whose professed principles furnish them with a sufficient explanation of such dispensations. If the present state were thought to comprise the beginning, and the end of the human system, and if, at the same time, this system be attributed to the Supreme Intelligence, the prodigious waste and destruction which is continually taking place, not only of the germ of life, but of the rarest and of the most excellent specimens of the divine art, is a solicitude which must baffle every attempt at explanation.

A. Let then the deist, who knows of nothing beyond death, talk of the mysteries of Providence; but let not the Christian, who is taught to think little of the present and much of the future, use language of this sort.

B. What idea have you of the future state?

A. Some that may be considered novel.

C. Perhaps not to either of us.

A. I think that a popular and modern misunderstanding of the language of Scripture relative to the future state, has perhaps, had great influence in enhancing the gloom and perplexity with which Christians are wont to think and speak of sudden and afflictive visitations of Providence. Heaven—the ultimate and perfected condition of human nature, is thought of amidst the toils of life, as an elysium of quiescent bliss, exempt, if not from action, at least from the necessity of action.—Meanwhile every one feels that the ruling tendency and the uniform intention of all the arrangements of the present state, and of almost all its casualties, is to generate and cherish habits of strenuous exertion.

B. INERTNESS, NOT LESS THAN VICE, IS A SEAL OF PERDITION.

A. The whole course of nature, and all the institutions of society, and the ordinary course of events, and the explicit will of God, declared in his word, concur in opposing that propensity to rest which belongs to the human mind; and combine to necessitate submission to the hard yet salutary conditions under which alone the most extreme evils may be held in abeyance, and any degree of happiness enjoyed. A task and duty is to be fulfilled, in discharging which the want of energy is punished even more immediately and more severely than the want of virtuous motives.

C. Here then is visible a great and serious incongruity between matter of fact and the common anticipations of the future state: it therefore deserves inquiry whether these anticipations are really founded on the evidence of Scripture, or whether they are not rather the mere suggestions of sickly spiritual luxuriosness. We are not now fully prepared, perhaps, nor have we now time, for pursuing such an inquiry; but, it may be observed in passing, that those glimpses of the supernal world which we catch from the scriptures have in them, certainly quite as much of the character of history as of poetry, and impart the idea ~~of~~ not that there is less of business in heaven than on earth; but more.

A. Unquestionably the felicity of those beings of a higher order, to whose agency frequent allusions are made by the inspired writers, is not incompatible with the assiduities of a strenuous ministry, to be discharged, according to the best ability of each, in actual and arduous contention with formidable, and perhaps, sometimes successful opposition.

B. "Successful opposition?"

A. A poetic notion of angelic agency having in it nothing substantial, nothing necessary, nothing difficult, and which consists only in an unreal show of action and movement, and in which the result would be precisely the same apart from the accompaniment of a swarm of butterfly youths, must be spurned by reason, as it is unwarranted by Scripture.

C. Scripture does not affirm or imply that the plenitude of divine power is at all in more immediate exercise in the higher world than in this: on the contrary, the revelation so distinctly made of a countless array of intelligent and vigorous agents, designated usually by an epithet of martial signification, precludes such an idea. Why a commission of subalterns; why an attendance of celestials upon the flight of the bolt of Omnipotence?—That bolt, when actually flung, needs no coadjutor!

A. But if there be a real and necessary, not merely a shadowy agency in heaven, as well as on earth; and if human nature is destined to act its part in such an economy, then its constitution, and the severe training it undergoes, are at once explained; and then also, the removal of individuals in the very prime of their fitness, for useful labor, ceases to be impenetrably mysterious. This excellent mechanism of matter and mind which, beyond any other of His works, declares the wisdom of the Creator, and which under his guidance is now passing the season of its first preparation, shall stand up anew from the dust of dissolution, and then, with freshened powers and with a store of hard-earned and practical wisdom for its guidance, shall essay new labors—we say not perplexities and perils—in the service of God, who by such instruments chooses to accomplish his designs of beneficence.

C. That so prodigious a waste of the highest qualities should take place, as is implied in the notions which many Christians entertain of the future state, is indeed hard to imagine. The mind of man, formed as it is to be more tenacious of its active habits than even of its moral dispositions, is, in the present state, trained, often at an immense cost of suffering, to the exercise of skill,

of forethought, of courage, of patience; and ought it not to be inferred—unless positive evidence contradicts the supposition, that this system of education bears some relation of fitness to the state for which it is an initiation? Shall not the very same qualities which here are so sedulously fashioned and finished, be actually needed and used in that future world of perfection? Surely the idea is inadmissible that an instrument wrought up, at so much expense to a polished fitness for service, is destined to be suspended forever on the palace walls of heaven, as a glittering bauble, no more to make proof of its temper.

B. Perhaps a pious, but needless jealousy, lest the honour due to Him "who worketh all in all" should be in any degree compromised, has had influence in concealing from the eyes of christians the importance attributed in scripture to subordinate agency; and thus by a national consequence, has impoverished and enfeebled our ideas of the heavenly state.

A. But assuredly it is only while encompassed by the dimness and errors of the present life that there can be any danger of attributing to the creature the glory due to the Creator. When once with open eye that "excellent glory" has been contemplated, then shall it be understood that the divine wisdom is incomparably more honored by the skilful and faithful performances, and by the cheerful toils of agents who have been fashioned and fitted for service, than it could be by the bare exertions of irresistible power: and then, when the absolute dependence of creatures is thoroughly felt—may the beautiful orders of the heavenly hierarchy—rising and still rising towards perfection, be seen and admired without hazard of forgetting Him who alone is absolutely perfect, and who is the only fountain and first cause of whatever is excellent.

C. The Scriptures do indeed most explicitly declare not only that virtue will be complete, but that its happiness will be unalloyed by fear, or pain, or want. But the mental associations formed in the present state make it so difficult to disjoin the idea of suffering and of sorrow from that of labor, and of arduous and difficult achievement, that we are prone to exclude action as well as pain from our idea of the future blessedness. Yet assuredly these notions may be separated; and if it be possible to imagine a perfect freedom from selfish solicitudes—a perfect acquiescence in the will, and a perfect confidence in the wisdom, power, and goodness of God, then also may we conceive of toils without sadness, of perplexities without perturbations, and of difficult, or perilous, services without despondencies or fear. The true felicity of beings furnished with moral sensibilities, must consist in the full play of the emotions of love, fixed on the centre of good; and this kind of happiness is unquestionably compatible with any external condition, not positively painful: perhaps even another step might be taken; but the argument does not need it. Yet it should be remembered, that, in many signal and well attested instances, the fervor of the religious affections has almost or entirely obliterated the consciousness of physical suffering, and has proved its power to vanquish every inferior emotion, and to fill the heart with heaven, even amid the utmost intensities of pain. Much more then may these affections, when freed from every shackle, when invigorated by an assured possession of endless life, and when heightened by the immediate vision of the Supreme Excellence, yield a fulness of joy, consistently with many vicissitudes of external position.

A. Considerations such as these, if at all borne out by evidence of Scripture, may properly have place in connexion with the topics of these Conversations; for it is evident that the harrassing perplexities which arise from the present dispensations of Providence might be greatly relieved by habitually entertaining anticipations of the future state, somewhat less imbecile and luxurious than those commonly admitted by Christians.

SELECT EXTRACTS.

THE WISE MAN.

THERE is nothing that he desires not to know, but most and first himself; and not so much his own strength, as his weakness: neither is his knowledge reduced to discourse, but practice. He is a skillful logician, not by nature so much as use; his working mind does nothing but make syllogisms, and draw out conclusions; every thing that he sees and hears, serves first to inform himself, then to direct others. Both his eyes are never at once from home; but one keeps house, while the other roves abroad for intelligence. In material and weighty points, he keeps not his mind suspended in uncertainties; but hates doubting, where he should be resolute: and first he makes sure work for his soul; accounting it no safety to be unsettled in the knowledge of his final state. The best is first re-

garded; and vain is the regard which endeth not in security. Every care hath his just order; neither is there any one either neglected or misplaced. He is seldom overseen with credulity; for knowing the falseness of the world, he hath learned to trust himself always: others so far, as he may not be damaged by their disappointment. He seeks his quietness in secrecy, and is wont both to hide himself in retiredness, and his tongue in himself. He loves to be guessed at, not known; and to see the world unseen: and when he is forced into the light, shows by his actions that his obscurity was neither from affectation, nor weakness. His purposes are neither so variable as may argue inconsistency, nor obstinately unchangeable; but framed according to his knowledge, or the strength of new occasions. He is both an apt scholar, and an excellent master; for every thing he sees informs him; and his mind, enriched with plentiful observation, can give the best precepts. His free discourse runs back to the ages past, and recovers events out of memory, and then preventeth time in flying forward to future things; and comparing one with the other, he can give a verdict almost prophetic: wherein his conjectures are better than another's judgments. His passions are so many good servants, which stand in a diligent attendance, ready to be commanded by reason, by religion; and if at any time, forgetting their duty, they rebel, he can first conceal their mutiny, then suppress it. In all his just and worthy designs he is never at a loss, but hath so projected all his courses, that a second begins where the first failed; and fetcheth strength from that which succeeded not. There be wrongs which he will not see; neither does he always look that way which he meaneth; nor take notice of his secret smarts, when they come from great ones. In good turns he loves not to owe more than he must; in evil, to owe and not pay. Just censures he deserves not; for he lives without the compass of an adversary: unjust, he contemneth, and had rather suffer false infamy to die alone, than lay hands upon it in an open violence. He confineth himself in the circle of his own affairs, and desires not to thrust his finger into a needless fire. He stands like a centre, unmoved, while the circumference of his estate is drawn above, beneath, about him. His wit hath cost him much, and he can keep, and value, and employ it. He is his own lawyer; the treasury of knowledge, the oracle of counsel; blind in no man's cause, best-sighted in his own.

THE HYPOCRITE.

A HYPOCRITE is the worst kind of player, by so much as he acts the better part. He has always two faces, oftentimes two hearts. He can compose his forehead to sadness and gravity, while he bids his heart be wanton and careless; and laughs within himself, to think how smoothly he hath deceived the beholder. In his silent face are written the characters of religion, which his tongue and gestures pronounce, but his hands recant. He hath a clean face and garment, with a foul soul; whose mouth belies his heart, and his fingers belie his mouth. Walking early up into the city, he turns into the great church, and salutes one of the pillars on one knee, worshipping that God which at home he cares not for; while his eye is fixed on some window, on some passenger, and his heart knows not whither his lips go. He rises and, looking about with admiration, complains of our frozen charity, commends the ancient. At church he will ever sit where he may be seen best, and in the midst of the sermon pulls out his papers in haste, as if he feared to lose that note; when he writes either his forgotten errand, or nothing. Then he turns his Bible with a noise, to seek an omitted quotation; and folds the leaf, as if he had found it; and asks aloud the name of the preacher, and repeats it; whom he publicly salutes, thanks, praises, invites, entertains with tedious good counsel, with good discourse, if it had come from an honest mouth. He can command tears, when he speaks of his youth, indeed because it is past, not because it was sinful: himself is now better, but the times are worse. All other sins he reckons up with detestation, while he loves and hides his darling in his bosom. All his speech returns to himself, & every occurrence draws in a story to his own praise. When he should give he looks about him, and says, Who sees me? No alms, no prayers fall from him without a witness; and when he hath done; (lest the world should not know it,) his own mouth is his trumpet to proclaim it. With the superfluity of his usury he builds a hospital, and harbours them whom his extortion hath spoiled: so while he makes many beggars, he keeps some. He turneth all gnats into camels, and

cares not to undo the world for a circumstance. Flesh on a Friday is a greater abomination to him than the greatest wickedness committed in secret. He abhors more, not to uncover at the name of Jesus, than to swear by the name of God. When a rhymer reads his poem to him, he begs a copy, and persuades him to print; there is nothing that he dislikes in presence, that in absence he censures not. He comes to the sick-bed of his step-mother, and weeps, when he secretly fears her recovery. He greets his friend in the street with so clear a countenance, that the other thinks he reads his heart in his face; and shakes hands, with an indefinite invitation of, *When will you come?* and when his back is turned, joys that he is so well rid of a guest: yet if that guest visit him, he counterfeits a smiling welcome, and excuses his cheer, when closely he frowns on his wife for too much. He shows well, and says well; and himself is the worst thing he hath. In brief, he is the stranger's saint, the neighbour's disease, the blot of goodness, a rotten stick in a dark night, a poppy in a cornfield, an ill tempered candle with a great snuff, that in going out smells ill: an angel abroad, a devil at home; and worse when an angel, than when a devil.

POETRY.

From the New Baptist Miscellany.

THE WANDERER'S SONG.

The tempest with fury raged over his head,
The stone was his pillow, the earth was his bed:
Not a moonbeam illumined the gloom of the plain,
To direct the poor wanderer a refuge to gain.

Yet still he sleeps sweetly, all calm he appears,
All hushed are his troubles, subdued are his fears—
(So the infant reposes, its sorrows concealed,
While its parent lies dead on the cold battle field.)

The storm has subsided, his journey he speeds,
Nor his chillness, his thirst, nor his hunger he heeds;
But while lightly and swiftly he passes along,
Oh list! and remember the wanderer's song:

"A stranger I roam in the desert below,
In paths too familiar to sorrow and wo;
Where substantial enjoyment but rarely is found,
Where sin's desolations are falling around.

And I look to the world in the azure above,
And I think of Jehovah, whose essence is love,
Who directs in their orbits the sources of light,
Which declare him a being of power and might.

And I think of the wonders that Prophets have told,
Of the Cherubim holy, the Archangel bold,
Of the sweet song responsive to harps of the blessed,
Of the blood-purchased spirits in righteousness dressed.

And my soul in her musings would fain hasten away,
To the mansions of glory which never decay,
To behold in his splendor the Lamb that was slain,
Whose countenance banishes sorrow and pain.

And I take up the lay of the minstrel divine,
Oh, would that the dove's swiftest pinions were mine!
For then would I fly to the mansions above,
And partake of those pleasures whose sources are love.

Constrained to abide in the wilderness still,
Where darkness and folly my fervor will chill,
I would think on the mercies on sinners bestowed,
To brighten their path in their journey to God.

And I thank Him who called me from death's gloomy shade;
Who showed me the pleasures that never will fade;
Who spake to my conscience when fill'd with alarm,
(Just as Ocean's wild fury his presence could calm.)

And I pray Him to grant that my joys may increase;
That my faith may be stronger productive of peace;
That, when death shall disperse the ties of my heart,
I may meet Him in glory, ne'er more to depart.

Then let tempests with fury rage over my head;
Let the stone be my pillow, the earth be my bed,
Yet still I'll sing sweetly, all calm I'll appear,
For what harm can befall me since Jesus is near?"

H. B.



BALTIMORE:

FRIDAY, APRIL 8, 1831.

It always gives us pleasure to notice institutions, whose object is to meliorate human woes and add to the stock of individual or general happiness. Hence, we are gratified in being able to give publicity to the generous acts of the Phebean Society, attached to the Methodist Protestant Church in Baltimore. It consists of females, whose design is to relieve the wants of such of our Itinerant preachers, as may have suffered through deficiency in their salaries. Its first annual meeting was held on the evening of the 29th ult. in St. John's Church. A respectable congregation of people being assembled, the meeting was called, and Doctor F. Waters appointed Chairman; when the report was read; one or two addresses were delivered, and a collection was taken up to aid the funds of the Society.

The Rev. Mr. Stockton delivered a few, appropriate, impressive remarks on the nature and objects of the Society, by way of introduction to the Rev. Mr. Breckinridge, Pastor of the 2nd Presbyterian Church of this place; who, in a very eloquent appeal, enforced upon all Christians the imperative duty of promoting the diffusion of the gospel, and upon Methodists, as a body, the special duty of supporting generously an Itinerant ministry; which is the characteristic feature of their Church. We were much pleased to hear this gentleman. Besides the freedom with which he could advocate the interests of a class of men, with whom he is connected by no tie but that of brotherly love, it was truly gratifying to every Christian heart to witness the liberality, sincerity and zeal of his address.

By the exertions of this Society during the past year, the hearts of many of God's ministers have been made glad, and their families relieved from want and suffering. But is it possible that such Societies as this, are sometimes followed by consequences, defeating the principal object of their institution? It is; and to the deep shame and disgrace of those in fault, be it spoken. There are some, not a few, who, on the circuits or the stations where they reside, are ungenerously slow in contributing of their goods to the support of their preachers; because, forsooth, the Ministers-Aid Societies will freely make up all deficiencies! By thus refusing to share the burden, they throw a disproportionate weight upon these charitable institutions, and in effect, countervail their commendable object. They seem to look upon them as societies got up for their good; to take from them the responsibility of seeing, that, those who preach the gospel should live of the gospel. Let such remember that they, equally with all others, are invited to the banquet of gospel grace, and, therefore, are equally bound to look to the interests of those who spread the tables.

Let them remember, too, that *Ministers-Aid Societies will do no good, if our members should slacken in their proportionate contributions.*

One of the most delightful features of the religious work, now abroad in the land, is the pervading spirit of brotherly love. Excluding the ungracious feelings of sectarianism, this spirit is persuading various sects of religionists to a union of effort to accomplish the salvation of sinners. We hope that Christians, generally, are beginning to apprehend the truth, that bitter and vainglorious disputations on the unimportant peculiarities of

their manifold creeds, are not calculated to show forth the excellency of Christ's religion or to convince infidels of the truth of the Bible: that contending for inferential, abstract doctrines of human wisdom, instead of the faith once delivered to the saints, serves only to kill charity and inflame bigotry; to build up a wall of unkindness between brethren, and give to the wicked occasion to say, "Behold," (not how they love each other, but) how these Christians hate each other!

If religion had always have been exemplified in the persons of its professors with as much purity as it is taught in the Bible, Infidelity would scarcely have had sufficient hardihood to assail Christianity. When has an unbeliever ever dared to impute aught to the morality of the Bible?—to sustain himself by arguments based upon defects in the system of Christian Ethics? Never! His most effectual, though irrational, arguments are the dissensions, and disputations, and wranglings, and accusations, and animosities of Christian professors. It speaks then much for the religion of this age, and ominously for Infidelity, to say that, Christians are rapidly advancing in Gospel charity and liberality; laying aside bigotry; forgetting the invidious distinctions of sectarianism, and exclaiming, "Is the cross thy banner, the Bible thy creed, Christ thy God?—then are we all brethren, of one household of faith, and heirs in common of eternal life.

We have been led to make these remarks by a letter we have just received from a correspondent in Lynchburg, Va. He states that the religion of Jesus is triumphing gloriously in that place. A weekly union meeting has been instituted for the purpose of prayer to the Almighty for a general revival of religion. Baptists, Presbyterians, Episcopalian, Protestant and Episocpal Methodists,—all there unite, and extending, each to the other, the right hand of fellowship, join hearts and voices in sincere supplications to God to pour out his spirit upon them. At love-feasts, and on sacramental occasions in the Methodist Protestant Chapel, Christians of various names congregate, forgetful of distinctions, and break with each other the symbols of brotherly love, feeling themselves to be children of one parent: "nor could a stranger, says my correspondent, discern any more difference between them, than will exist when they shall meet around the great table of love in their Heavenly Father's Kingdom." The effect of this Christian union, is, that the altar of prayer is crowded with penitents, and the churches are echoing loudly the praises of converts.

On the opposite page will be found some very pleasing intelligence of revivals in other places; all characterized by a spirit of Christian Union.

The Maryland Conference of the M. P. Church, after a week's session rose on last Tuesday evening.

We shall publish some extracts from the minutes in a future number.

The following is an extract from the minutes of the North Carolina Conference, transmitted to us for publication by order of the conference:

For the Methodist Protestant.

NORTH CAROLINA CONFERENCE.

Extract from the minutes of the proceedings of the annual conference of the Methodist Protestant Church, for the district of North Carolina, held at Rehoboth meeting house, in Granville county, on the 17th, 18th, 19th, 20th and 21st, days of March, 1831.

Brother Richard Davidson, being called to the chair, and

Brother Jesse H. Cobb, appointed secretary.

The following ministers, preachers, and lay delegates appeared and took their seats, viz:

Richard Davidson, James Hunter, Willis Harris, James H. Harris, Jesse H. Cobb, William Bellamy, Miles Nash, Alson Gray,—Ministers and Preachers.

Luellin Jones, Anderson Paschal, George W. Harris, Samuel J. Harris, Daniel Stone, Dennis J. Paschal, Wm.

E. Bellamy, Richard Jones, L. H. B. Whitaker, Harmon Jarkington, John F. Speight, William Gilbreath, James Grant, William C. Whitaker, John F. Bellamy.—Lay Delegates.

On motion of brother Grant, the constitution of the Methodist Protestant Church, after being read, was adopted with but one dissenting voice.

Resolved, That the conference now proceed to the election of a President for the ensuing year, whereupon the Rev. William W. Hill was elected.

Resolved, That the conference now proceed to receive by vote, such ministers and preachers, as come properly recommended to this conference, who may be efficiently employed as Itinerant Ministers, whereupon brother John F. Speight, Alson Gray and Samuel J. Harris were received.

Application was made for brothers William M'Entire and Alexander Albright to be elected to elder's orders, and they were elected accordingly.

Resolved, That brother Isaac Coe and Nathaniel Robbins be, and they according were elected to Deacons Orders.

Resolved, That this district shall be divided into two circuits and one station, to be called Roanoke and Guilford circuits and Cook's station.

The committee appointed to assign the preachers, superintendents and assistants their respective stations, made the following report, viz:

Roanoke circuit John F. Speight Superintendent, Samuel J. Harris, assistant.

Guilford circuit Alson Gray Superintendent.

Cooks station, James Hunt and James H. Harris.

Extra ministerial aid assigned to Roanoke circuit, viz.

William Bellamy, James Hunter, Eli B. Whitaker, Albritton Jones, William Rice, Henry Bradford, Joshua Swift, Swain Swift, Josiah R. Horne, Seth Speight, Willis Harris, Jesse H. Cobb, Thomas Dana, Caswell Drake, Richard Davidson.

Extra ministerial aid assigned to Guilford circuit, viz: Charles L. Cooley, John Coe, Alexander Albright, William M'Masters, Travis Jones, William Blair, John Moore, John Medairis, Nathan Robbins, John Gray, Jesse Gilmore and Alexander Robbins.

Resolved, That the next annual conference of the Methodist Protestant Church, be held in the city of Raleigh on the first Thursday of March, 1832.

JESSE H. COBB, Sec'y.

CORRESPONDENCE.

For the Methodist Protestant.

Extract of a letter from the Rev. Miles King, dated E. River, Mathews county, Va. March 21, 1831.

Our constitution and discipline are both, approved by our own members and many others, even as many in this section of country as have given themselves the trouble to examine them. The length and severity of the winter, (not yet over) has caused our congregations, to be smaller than usual—they are however, still respectable, both in numbers and intelligence, as much so probably, as any that congregate in these parts; and I cherish the hope that through the Divine favour, we shall with the approaching warm weather—witness the enlargement of those congregations, and see some fruit of our present labour, and the marked attention now paid by all the hearers to the word delivered; the husbandmen, have to wait with much patience, the early and the latter rain descend, ere they reap the joyful harvest, and gather in the fruit of their toils. We live in expectation of this present abundance throughout all the churches, or rather church of the living God! that it will increase, as the little stone of Daniel unto a mighty mountain! filling the whole earth! But we shall be obliged to use all diligence, not only to make our calling and election sure, but earnestly to contend for the faith of the gospel, as delivered to the saints of old—seeing we are threatened here with a deluge of Universalism! to commence next Sabbath at our court house—pray for us, that our society be not carried away by these torrents of human eloquence and natural desires of carnalism—so as to be finally engulfed in the abyss of ruin and wrath eternal.

Abingdon, Monday, March 21st, 1831.

DEAR BROTHER—Since the date of our last, we have indeed been favoured of the Lord, and our hearts exult in the opening prospect of better times,—and the confident hope of the revival of the Religion of the Gospel among us. Our Brethren at Lynchburg, in that spirit of Christian benevolence and enlightened philanthropy for

which they are so pre-eminently distinguished, and for which we ardently pray and firmly believe they will be rewarded, immediately, upon the reception of our request for aid, agreed to send us forthwith, the Rev. Lewis F. Cosby, to labour among us until the sitting of the Virginia Conference in May. We cannot sufficiently admire the kindness of our Brethren, in giving up Brother Crosby at the particular time, and under the peculiarly interesting circumstances which rendered his stay among them necessary and desirable; (it being in the midst of an extensive and most glorious revival,) nor can we express in language indicative of our feelings, the gratitude we feel toward him, for his generous devotion to the interests of Christianity, and his great personal self-denial for our individual good, in tearing himself away from his dear friends, and those glorious scenes he daily witnessed, in which he was an acceptable laborer:—to travel far westward to our distant town, a stranger in a strange land, preaching the gospel of the kingdom to a lost and ruined race.

His services are highly appreciated by us, and the public generally are well pleased with his ministry. On his arrival among us, a polite note was addressed to brother Patton, requesting permission for him to preach in the M. E. Church, which was promptly refused; and since that time he has preached (with two or three exceptions,) in my school room, to as many as could crowd themselves therein. The congregations evince a deep and solemn attention to the preaching of the word. Some are seen to weep, others have

been made to rejoice—all concur in the opinion that good is coming—consequently their expectations are raised to God, and they hope for the coming of his salvation. Friday night, March the 11th, we had a "Love Feast!" at which were present a number of our Presbyterian and M. E. Brethren and Sisters and others, in all about one hundred. A goodly number spake feelingly of the goodness of God to their souls, and many more were made to feel that the Lord was indeed present:—whilst sinners,—strangers to God, aliens to the Commonwealth of Israel, were constrained, from the evidence of living witnesses,—from the testimony of their friends and neighbors,—to acknowledge that Religion was a source of joy, happiness, and delight, far superior to the joys of sense and the gratification of the flesh. "And they thought of these things and pondered them in their hearts; and they said within themselves, we will also go and seek those pleasures, for we are starving here on husks." And we trust they still think of them, and will continue to think of them, until they shall seek, and be made partakers of the like precious faith. At the close of the meeting, six became members of the Church, (five from the E. C.) and we have every reason to suppose that our number will be considerably increased ere long.

The Tuesday night following, at prayer-meeting, the spirit of the Lord was evidently at work in the hearts of some present, and we had a pleasing time. Last night, after a very impressive and forcible discourse on 19th verse, of 5th Chap: 1st Thess. a call was given for mourners, and four presented themselves before the assembly in that capacity, requesting an interest in the prayers of the children of God. Thus the dawn of happiest times is beginning to open, and the prospect is truly encouraging. May it continue to brighten, until the full blaze of gospel day shall shine with all its divine effulgence around us, and sinners be brought home to Christ by scores and hundreds.

We have difficulties to contend with peculiar to ourselves, arising from our situation, and the circumstances of things by which we are surrounded; yet, we experience the grace of God as being all-sufficient, and rely upon the protection of the Great Head of the Church.—We intend petitioning to be received into the Virginia Conference;—shall petition the Conference to make Abingdon a Station, and appoint Brother Cosby to the charge of said Station. If funds sufficient can be raised (and the prospect at present is tolerably good,) we anticipate erecting a Church during the summer. Oh! that the time, yea the set time to favour Zion may shortly arrive, the children of God be made to rejoice, and the lost and wandering ones be brought from sin and error's devious way, to walk in the narrow path that leadeth into Heaven. Affectionately yours,

F. L. B. SHAVER.

N. B.—It is but just to remark, that the Presbyterian Church, being between a half and three quarters of a mile from town, no application was made for it: though if application had been made, there is no doubt but that it would have been granted very willingly.

F. L. B. S.

"Human nature is not so miserable, as that we should be always melancholy; nor so happy, as that we should be always merry. In a word, a man should not live as if there was no God in the world; nor, at the same time, as if there were no men in it."

METHODIST PROTESTANT.

RELIGIOUS INTELLIGENCE.

RELIGION IN RUSSIA.

A correspondent of the Evangelist gives the following statement of facts, furnished by a friend, who has resided in St. Petersburg, relative to the state of religion in that great empire; embracing sixty millions of inhabitants.

It is evident (he says) that the late Emperor, Alexander, was, during the last years of his life, serious minded. He took pleasure in conversing with pious men, and on several occasions seemed to take satisfaction in publicly acknowledging his dependence on Almighty God. It is even believed by some that he died in peace with God through a cordial trust in the atoning sacrifice of the Lord Jesus Christ. His mother, the late Empress Dowager, patronized charitable institutions, and supported several out of her private purse. She also visited them frequently, and devoted a large share of her time in such offices of benevolence, visiting the sick, maimed, orphans, &c.

The reigning Emperor Nicholas is represented as pure in outward morality, as sensible and discerning, desirous of enlightening his subjects and as a friend to public improvements. The Empress is also a personage of strict moral conduct. Their children, who are promising, are under the instruction of a French governor who is said to be an exemplary man. The Emperor, notwithstanding his suppression of the Bible Society, at the urgent solicitation of the Metropolitan, about six years since, is supposed to be favorable to the christian religion. The Grand Dutches, Helene, consort of the Grand Michael, is a protestant and native of Germany. She is moral, an enemy to pomp, and has a happy family. An English Lady is reader to this family.

There is much piety in the Greek church, which is the established religion of the Empire. Many of the priests however are corrupt, especially the monks. It was gratifying to converse with a priest whose heart was warm respecting the interests of the Redeemer's kingdom.

Schools are established throughout the Empire, into which all children are admitted. In St. Petersburg any poor child may be instructed. No one is permitted to establish a private school until examined by judges appointed by government. No applicant is refused if properly qualified. This regulation is adopted for the purpose of excluding incompetent teachers. In places where there are no schools the people join in mutual instruction. A school has lately been established by the Emperor for training school-masters. There are now sixty pupils, chiefly sons of priests. They write themes on various subjects, and lately valuable one was read on the excellency of the holy scriptures. It is closed with too inferences. 1. The importance and value of the scriptures. 2. The duty of every one to become acquainted with them.

The scriptures are publicly sold at the Government store, and no hindrance is made to the distribution of the Bible in any language. It is conjectured that it was the design of the Metropolitan to stop the circulation of the scriptures when the Bible Society was suppressed. The Emperor would not listen to the suggestion, and only stopped the printing of additional copies. It is said that the Metropolitan solicited the Emperor Alexander to stop the Bible Society at the last interview he had with that monarch, but the Emperor gave no answer to the request.

REVIVAL IN NEW YORK CITY.

We are not able to give intelligence of a revival here, so powerful as is witnessed in some other populous places. Still we are happy to state, that the work of Divine grace continues to advance; and in some churches, and among some class of persons, with new and peculiar interest.

The Three Days Meeting, of which we gave notice last week, commenced in Mr. Patton's Church on Wednesday, at half past ten A.M. and was still in progress when our paper went to press on Thursday, P.M. From attending one of the public services, and from information respecting the others, we state that they were seasons peculiarly solemn and precious.

In addition to the churches already mentioned as sharing in the work, we are happy to state that the colored Presbyterian church and congregation under the Pastoral care of the Rev. T. S. Wright, are remembered graciously by the Great Head of the church.— Several of their congregation have become hopeful subjects of the work, a considerable number attend the

meeting of inquiry, and their place of worship is crowded to overflowing. We feel that there are many facts, in relation to the revival in this city, which should awaken in the Christian community, a spirit of ceaseless, agonizing prayer.—*N. Y. Evan.*

WONDERFUL REVIVAL AT NEW HAVEN.

The following is an extract of a letter from a gentleman in that city, dated March 24th:

"One hundred and twenty in College now hope they have truly given themselves to the service of God.— Every thing is yet promising for the farther progress of the work.

"In town, at the meeting of inquiry last evening, the whole floor of Mr. Merwin's church was completely filled, say 900 or 1000 were present. In our schools there is much feeling. Never has the town been so powerfully moved."

YALE COLLEGE.

A member of the Theological Institution connected with Yale College, in a letter to a gentleman in Richmond, Va. under date of March 25th, 1831, speaks of the work of the Lord in New-Haven city and College as follows:—

The revival is still progressing in College, and with as much interest as at any former time. Within the last ten days, a number who had resisted the influence of truth and of the Spirit too, for a long time, have, as we trust, yielded their hearts to the Saviour. The work commenced principally in the Senior Class, and has been more powerful in that and the Junior Class than in the two lower Classes. In the Junior Class there are about 6 or 7 who do not give evidence of a change of heart. The number of such in College, I suppose does not vary much from 100,* perhaps 8 or 10 over. I do not know the precise number of those who hope that they have passed from death unto life, within a few weeks. Among them are many of the first scholars in their respective classes, southerners, several from Maryland, Louisiana, and other places. Those who have since the commencement of the revival, attended a ball, are now rejoicing in the Saviour. The Junior Ball is given up, and probably the Senior will be. If christians felt the force of the expression of the Saviour,— "according to your faith be it unto you," the work would soon be accomplished in College.

In regard to the work in the town—it has been so rapid and powerful, that it has filled us all with wonder, and we are almost literally standing still and beholding the salvation of the Lord. It is in all parts of the city, and among all classes—the rich as well as the poor, the learned and ignorant, the old and young, the moralist and profligate, all are more or less interested in it."— [Of the four days meeting held the week previous, he says,] "It was a time of God's power, such as I never before witnessed. How many were converted during the meeting is known only to Him who searcheth the heart, and whose Spirit evidently moved on the hearts of the multitudes. Meetings are kept up every evening this week, though the ministers are almost worn out. The inquiry meeting on Thursday evening, was held in Mr. Merwin's Church, and was designed for those who have recently indulged hopes [of conversion] and for the anxious. The lower floor of the house was crowded, probably 1000 were present, perhaps 1200.— The Lord is indeed, in the midst of us, and we hope to see still greater things than we have seen.

GENERAL SUMMARY.

American skill.—We were highly gratified a day or two since in examining an assortment of Laces, the production of American skill and industry, at the store of Messrs. Bancroft and Peck, in this city, agents for the manufacturer. We were not aware that the article was produced to the extent we are assured it now is, and were therefore much more surprised at the perfection of the fabrics and their decided superiority to the foreign in strength and firmness. Among the specimens was a considerable variety in quality and style of plain laces, and many articles of elegance and fashion apparently prepared for uses as richly worked caps, handkerchiefs, spencers, a splendid dress, and several superbly embroidered silk veils. Those specimens are in the highest degree creditable to the ingenuity and enterprise of our own citizens, and we trust will not fail to receive the preference they will be found on exami-

*The number of students in the Academical department of this College, is about 350.—*Ed.*

nation to merit from our patriotic fair.—We are informed that in Boston, where the article has been fairly tested it has almost entirely superseded the use of the imported.—*Balt. Pat.*

Steam boat Sunk.—It is stated in the Pittsburg Gazette, that the steam boat *La Grange* struck a rock near the head of Brown's Island, on the 25th ult., and before she could be rounded to and run on shore, sunk in deep water. She had, it is said, about 50 tons of dry goods on board, all of which were more or less injured.

Penacock Indians.—The Philadelphia Chronicle says that the Penacock Indians, who were a formidable tribe in that vicinity, used to predict the weather from the movement of the morning fog, which usually passed off in the direction towards the sea or towards the mountains "If, said they, "the fog goes a fishing, we shall have fair weather; but if it goes a hunting, look for a storm."

Baltimore.—Col. Jacob Small, late Mayor of Baltimore has reigned, and Col. William Stewart has been chosen to the Mayoralty for the remainder of the term.

Rail-Roads.—The following from a Norristown Pennsylvania paper gives some idea of the increase in the value of property, resulting from rail roads.

"The water power, tavern and farm, belonging to the Bank in this borough, which was advertised in this paper last week, was sold on Saturday for \$11,300, reserving certain rights valued at several thousand dollars. The same property was put up at public sale on the 18th of December last, when \$9000 could not be obtained for it, without any reservations. Another property which we could mention, which, six months ago, could have been purchased for less than \$5000, we will venture to say, could not be bought at this time for less than \$50,000!" It will be recollect that a rail-road is projected in the vicinity of Norristown.

To the Editor of the Journal of Humanity.

DEAR SIR,—By the insertion of the following in your very useful paper, you will oblige me, and may perform an important service to the community.

Truly yours, &c.

J. EDWARDS.

The subscriber has been informed by different persons in various parts of our land, that there has been an obvious and a striking connexion between the temperance movement and the extraordinary success of the Gospel, with which many of the American churches are now blessed. One person states that a revival of religion commenced at a temperance meeting which resulted in the hopeful conversion of more than one hundred souls. Another states that a special attention from town to town, through nearly a whole county. And another that the great and good work of the Lord is going on in the town in which he lives, with great power; and the temperance movement, he says, like the preaching of John the Baptist, prepares the way of the Lord. And one may go in the wake of this movement, and say, "the kingdom of heaven is at hand."

Such facts are highly important; and the more extensively they are known, the better. All persons therefore, who have witnessed any special connexion between temperance and the success of the gospel in the salvation of men, are requested to communicate the facts, by mail, to the subscriber, in Andover, Mass.; that such use may be made of them as is adapted to promote the highest good of men throughout our country; and throughout the world.

Officers of colleges, and other seminaries of learning, who have seen special benefits result to the youth under their care, from the adoption of the great principle of the temperance reformation, are also requested to communicate the same.

Editors of Newspapers, and other periodical publications, friendly to the cause of temperance, are requested to publish the above.

J. EDWARDS.
Gen. Ag. of the Am. T. Sec.

PHILANTHROPIC EXAMPLE.

From the African Repository.

"We have received the following statement from a source which entitles it to entire credit. We hope that Dr. Hamilton will be encouraged to prosecute his disinterested and christian and important labours; and we hope also that the African Education Society, which has already commenced a School in this District, to prepare young men of colour for usefulness in Africa, will receive the patronage which it so well merits."

The desire of doing justice to the character of a

friend, and to encourage the patrons of the scheme of African Colonization, induces me to communicate the following information.

Ten or twelve years ago Dr. Silas Hamilton, of Mississippi, purchased in the state of Maryland, nine thousand dollars worth of slaves, and employed them for some years on his plantation in the neighbourhood of Natchez. He had not owned them long before he felt it his duty to manumit them, but how to accomplish this consistently with the interests of the community, and the happiness of the slave, was a difficult matter. As the best means of effecting his benevolent designs, he offered them to the American Colonization Society, to be transported to Liberia. But they were obliged to refuse them for the want of sufficient funds to bear the expense of their transportation. In 1828 Dr. Hamilton brought them to Cincinnati, and there emancipated them, 22 in number. In 1830 he paid them a visit, and saw painful reason to fear that he had conferred upon them a very equivocal benefit.

But his feeling and the feelings of his amiable wife had become so much interested in their behalf, and in behalf of their unfortunate race, that they determined to devote the remainder of their lives and fortune to the improvement of their condition. To this end, they proposed purchasing land in Illinois, and establishing a labor school to rear up young slaves and qualify them for usefulness in Liberia by giving them instruction in letters, agriculture and the mechanic arts, as far as practicable on the plan pursued by the illustrious Fellenberg of Hoffwyl in Switzerland. Dr. H. informed the writer that he could without difficulty procure gratuitously any number of young slaves, say 80 or 100, in Mississippi and Louisiana, from masters who would esteem it a privilege to make so good a provision for them without expense to themselves.

Last summer I received a letter from Dr. H. communicating the afflicting intelligence of the death of his wife, who had been his faithful companion and counselor for upwards of thirty years. This calamity seemed to have severed almost the only tie that bound him to this world. He, however, said that he had not abandoned his project. He had purchased a tract of land near the junction of the Illinois and Mississippi rivers, was erecting his buildings, and had with him a portion of his emancipated slaves. I have not since heard from him, but think it of importance to communicate even thus much to the public, both for the sake of the example, and that Dr. Hamilton may receive from an enlightened community that encouragement and co-operation which may be necessary to make his philanthropic efforts extensively useful.

HISTORICAL NOTICES.

From the Edinburgh Philosophical Journal.

Observations on the Bushman of the Orange river, Cape of Good Hope. By Lewis Leslie, Esq. assistant surgeon of the 45 regiment.

Than in the vicinity of Nurgariep a military post, and along the Hornberg, purer examples of this extraordinary race are perhaps nowhere to be found; and whatever follows, as it regards only them, may differ from any account of other portions of the tribes along the African frontier.

Small in stature as the Hottentot race is, they are, in the quarter mentioned, less than any where else, seldom exceeding five feet, but of the most perfect symmetry; they are active in their movements, but indolent in disposition; their colour is dark, but rendered still darker by filth; their features are peculiarly forbidding, on account of the great distortion of the bones of the face; and the facial angle approaches considerably to that of the monkey.

The Bushman will seldom submit to coercion and restraint,—if he does, he becomes the Boor's most wretched menial, and perhaps is worse treated than any slave in the world. In a state of liberty, they dwell in kraals, under the authority of a chief, whose rank is among them hereditary. The number in one kraal seldom exceeds thirty—men, and children. Their dwellings are formed of mats, if in the plain, just large enough to creep into; but they often reside in high and ridgy mountains, under some projecting ledge of rock, the approach to which is narrow and difficult. If attacked they seldom flee. They have no fear of death; and, if possessed of more powerful weapons, might defy the attacks of the Boors, make them less frequent, and more fatal. Nothing but the privations they suffer would make any one of them submit to the cruelty of the farmers; and living as they do on locusts, ants, and some farinaceous roots, there can be no better proof of the insufficiency of their tiny bow, and of the general inertness of their celebrated poison;

yet they are themselves impressed with the conviction of its strength, and they have been able to impress their enemies with a dread of its effects, if not of its fatality. I have never been able to procure one well-authenticated relation of death produced by it in man. I have known some cases of horses and dogs dying from the insertion of the arrow in the leg; but some of them seem to die rather from the effect of a violent inflammation in the limb, than from any specific power in the poison itself. In one instance of a dog, however, the animal became stupid and insensible in a few minutes, and died in twenty. Some colonists who have been wounded, assert that they are subject to periodical attacks of insanity, under certain states of the atmospherical influence; but I believe this to be, like most of their tales, quite unworthy of credit.

The poison of the Bushman of the Hornberg is extracted from plants, and from plants only, so far as I have been able to learn. In that quarter, they use no mineral poison, nor the venom of snakes. Two specimens of plants used by them accompany this; the bulb is the species of *Haemanthus*; but never having seen the other plant in flower, I have been unable to learn its name. Its leaf exudes a milky juice, and, cut up and bled, forms a tenacious extract, which is spread on the arrow, to some thickness. There is another plant which they use likewise, either alone or with the other two; which, together, forms the strongest they procure; its name is "mountain poison." Growing on the stony hills, and very rarely to be found, I have never got a specimen of it.

Their dexterity in the use of their bow is remarkable, and the distance they can shoot with such a light arrow, is astonishing. They will throw the arrow upwards of a hundred yards, and with great correctness; but, as might be expected, it will seldom wound at such a distance; and I have known a cavalry cloak protect a soldier at twenty paces. The bow is not brought to the eye in shooting. They fix their eye upon the object, grasping the bow with the left hand, while the arrow passes through the fingers on the right side,—a mode of shooting I believe peculiar to them.

Their treatment of a wound made by a poisoned arrow is truly scientific. It is laid freely open, the poison cleaned out, and a horn applied in the manner of a cupping-glass, exhausted by suction at the small extremity. This, as far as I could learn, is the only treatment they adopt, never making use of any herb as a specific. The Boors consider gunpowder and urine as very efficient, and prescribe those in every arrow wound, and in every case of snake-bite. Cupping would seem to be the Bushman's favorite treatment of every complaint accompanied with pain, and so frequent do they resort to this, that by the time they are full grown they appear scars all over.

The length of time a Bushman can live without food is surprising, often living for three or four days without a mouthful; and the quantity they can devour after such abstinence is equally remarkable, one man having been known to eat an African sheep (thirty pounds) in a single night. When unable to procure food, a belt round the body is tightened as the craving increases, and they resort to the smoking of *dakka* (a species of chanvre or hemp,) which produces intoxication. The narcotic effects of this plant no doubt produce much of that shrivelled appearance which is observable in all of any age. When possessing plenty of their *dakka*, they can smoke and sleep for several days and nights without eating.

A Bushman has no idea of the perpetuation of property; I might say, no notions of a prospective existence. He is wholly dependent on nature or on man: he will neither imitate the Caffre nor the Boor, will neither grow corn nor breed sheep.

The figures drawn by them on the rocks are often remarkable for the correctness of the outline; they hit the attitude of the animal, but seldom care about truth in the colouring: speaking phrenologically, they have the organ of form, but not colour. I have never seen any animal resembling the unicorn among their paintings, but such an animal is said to exist beyond the Orange River. They are fond of music and dancing, but their musical instrument is rude, and without power or variety, consisting of one string stretched upon a bow, whose vibrations are produced by the breath, with great exertion.

The Bushman's conception of a Supreme Being is, that he is an evil deity; and their notion of futurity, that there will be an eternity of darkness, in which they will live forever, and on grass alone. They imagine that the sun sends rain, and when he is clouded, they hold up burning wood, in token of disapprobation. They believe that the sun and moon will disappear, to produce the darkness they anticipate.

The Bushmen's bow is made of a peculiar tree, called

the Blue Bush, whose branches are almost moulded by nature to the artificial form. The sinews of the quagga yield powerful bow-strings, and the arrow is formed of a slender reed, headed with antelopes horn, and pointed with a small triangular piece of metal, which they procure from the Caffres.

ITEMS.

A perilous Adventure.—The annals of the north are filled with accounts of the most perilous and fatal conflicts with the polar bear. The first, and one of the most tragical, was sustained by Barnertz and Heemskerke, in 1596, during their voyage for discovery of the north-east passage. Having anchored at an island near the strait of Waygatz, two of the sailors landed, and were walking on shore, when one of them felt himself closely hugged from behind. Thinking this a frolic of one of his companions, he called out in a corresponding tone. "Who's there? Pray stand off." His comrade looked, and screamed out, "A bear! a bear!" then, running to the ship, alarmed the crew with loud cries. The sailors ran to the spot, armed with pikes and muskets. On arriving there, they began to look at each other, unable to feel satisfaction with their own prowess. Three then stood forth undertaking to avenge the fate of their countrymen, and to secure for them the rights of burial. They advanced, and fired at first from so respectful a distance, that all missed. The purser then courageously proceeded in front of his companions, and, taking a close aim, pierced the monster's skull immediately below the eye. The bear, however, merely lifted up his head, and advanced upon them, holding still in his mouth the victim whom he was devouring; but seeing him soon stagger, the three rushed on with sabre and bayonet, and soon despatched him.—They collected and bestowed decent sepulture on the mangled limbs of their comrade, while the skin of the animal, 13 feet long, became the prize of the sailor who had fired the successful shot.—*Edinburgh Cabinet Library.*

TIGER HUNT.

"Discouraging one morning at Colonel Gillespie's house, about the hunting of tigers, he proposed we should get one from Mr. Cole, at Mysore, and hunt him on horseback with spears; a few of us agreed to the trial, and a cage was accordingly received from Closepett, with a fine large and active tiger: the party consisting of five or six horsemen, assembled immediately, and I ordered a Naigue and six Sepoys out with the cart to the race-course, on which it was determined to have the hunt. In order to make me more *au fait* at this new sport, the Colonel made me a present of one of his own spears, made on purpose for him in Calcutta; and the guard was ordered to draw up, unloaded, between the cart and the cantonment, to prevent the tiger going in that direction. The door was turned towards the country, and opened, when out crept the animal, and looking round, ran immediately upon the guard, the nearest man of whom presented his bayonet, which, entering his side, threw him over. Recovering in an instant, he twisted the hilt of the bayonet off the end of the musket, and knocked down the Sepoys, one after the other, like a set of nine-pins. The scene was so novel, and the result so unlooked for, that we were all paralysed; the animal actually put his paws on one man's shoulders in spite of musket and bayonet, and bit three or four teeth out of his head. And of four sufferers, for whom a handsome present was raised by subscription, this poor fellow was most dangerously wounded. At length, having prostrated all his nearest opponents, the beast crouched down, when the Colonel rode at him full tilt, and delivered his spear; but I saw in following him, that it stuck in the ground, close to his neck, but had not entered. He afterwards chased the Colonel, and the Aumildar, or Foujdar, the head native in the Pettah on the part of the Mysore Government, and then crouched a second time. It is only at those times of inaction that they can be approached with any safety. About twenty peons, belonging to the Foujdar, now advanced, and one from their number ran up behind the crouching monster, and with a long straight sword cut him across the tail. The animal then rose, and turning round, received a stab in his mouth; when rushing on, the man retreated still cutting at him, till he drew him into the midst of his comrades, who instantly despatched him with some hundred wounds. These men were all armed alike with long sword and shield, and their dexterity was equally admirable with that of the cool conduct of the individual who first attacked him."—*Welsh's Military Reminiscences.*



POETRY.

THE SHAME OF THE CROSS.

"Lord of my soul ! I take thy name,
And bind the glory to my brow;
Exulting in my Master's shame,
And proud his scandal to avow.

'True, neither flames nor racks appear,
Chains bind the dragon to his den;
Yet is there venom in a sneer,
And bitterness in scorn of men.

'The cross I wear not,—as 'tis worn,
Gem-wrought, at feast and masquerade;
Nor on chivalric banners borne,
That flame along the fierce crusade.

'These bear no shame in human eyes,—
Pride claims such trophies for her own;
And 'tis the cross which men despise
That is esteemed by God alone.

'A pure, meek spirit, humble heart,
A soul of faith, and praise, and prayer;
At these the world will aim its dart.—
And this the cross I fain would bear!"

James Edmeston.

From Blackwood's Magazine.

THE EARLY LOST.

BY DELTA.

FARE-thee-well, fair flower, that opening
To the genial smile of day,
By the storm-blast, in a twinkling,
From our sight wert swept away!
Never more thy voice shall cheer us,
Never more thy form be seen;
In our solitude we startle
But to think that thou hast been!

Now the sun illumines our dwelling,
Sings the bird, and buds the tree;
Nature starts as from her slumber,
But no wakening rouseth thee!
Never more for thee the morning
Shall its golden gates unfold:
Past alike are joy and sorrow,
Summer's heat and winter's cold.

Vainly would our tears restore thee—
Thou art now a thing of yore;
Waves, that lull the ear with music,
Melt for ever on the shore;
Yet at the eve, when sings the tame bird,
By thy hand once duly fed,
Seems its notes not nature's wailing
Over thee, the early dead?

Softly, softly gleam'd thy ringlets
Braided in their auburn hue;
Keenly, keenly lustre darted
From thine eyes of floating blue;
Now the mould lies scattered o'er thee,
And, with deep and dirge-like tone,
Pipes at eve the haunting blackbird,
O'er thy mansion, low and lone.

Dark, anon, shall storms be rolling,
Through the wan'd autumnal sky,
Winds be raving, waves be roaring,
Sullen deep to deep reply;
Winter shall resume his sceptre
O'er the desolated earth,
But no more wilt thou, like sunlight,
Brighten up our cheerless hearth.

When around that hearth we gather,
Jocund mirth no more beguiles;
Up we gaze upon thy picture,
Which looks down on us—and smiles;

And we sigh, when, in our chambers,
On the couch our limbs we lay,
That the church yard grass is waving,
Lonely, o'er thy silent clay!

Why our mourning? We lament not,
Even although our hearts be riven,
That in being's sunny spring-time,
Thou wert snatch'd from earth to heaven:
Life to thee was still enchantment,
And 'twas spared thy heart to know,
That the beams of mortal pleasure
Always sink in clouds of wo.

Fare-thee-well, then. Time may bring us
Other friends—but none like thee,
Who, in thy peculiar beauty,
Wert, what we no more shall see:
From our ears seraphic music
In thy voice hath died away;
From our eyes a glorious vision
Pass'd to mingle in the clay!

A THOUGHT OF PARADISE.

—We receive but what we give,
And in our Life alone does Nature live;
Ours is her wedding-garment, ours her shroud!
And would we aught behold, of higher worth
Than that inanimate cold world, allowed
To the poor, loveless, ever-anxious crowd;
Ah! from the soul itself must issue forth
A light, a glory, a fair luminous cloud,
Enveloping the Earth—

And from the soul itself must there be sent
A sweet and potent voice of its own birth,
Of all sweet sounds the life and element.

COLERIDGE.

GREEN spot of holy ground !
If thou couldst yet be found,
Far in deep woods, with all thy starry flowers;
If not one sullyng breath,
Of Time, or change, or Death,
Had touch'd the vernal glory of thy bowers;

Might our tired Pilgrim-feet,
Worn by the Desert's heat,
On the bright freshness of thy turf repose;
Might our eyes wander there
Through Heaven's transparent air,
And rest on colours of th' immortal Rose:

Say, would thy balmy skies
And fountain melodies
Our heritage of lost delight restore?
Could thy soft honey-dews
Through all our veins diffuse
The early, child-like, trustful sleep once more?

And might we, in the shade,
By the tall Cedars made,
With angel-voices high communion hold?
Would their sweet solemn tone
Give back the music gone,
Our Being's harmony, so jarr'd of old?

Vain thought!—thy sunny hours
Might come with blossom showers,
All thy young leaves to spirit-lyres might thrill;
But we—should we not bring
Into thy realms of spring,
The shadows of our souls to haunt us still?

What could thy flowers and airs
Do for our earth-born cares?
Would the world's chain melt off and leave us free?
No!—past each living stream
Still would some fever-dream
Track the lorn wanderers, meet no more for thee!

Should we not shrink with fear,
If Angel-steps were near,
Feeling our burden'd souls within us die?
How might our passions brook
The still and searching look,
The star-like glance of Seraph purity?

Thy golden-fruited grove
Was not for pining Love;
Vain sadness would but dim thy crystal skies!
—Oh!—Thou wert but a part
Of what Man's exiled heart
Hath lost—the dower of inborn Paradise!

F. H.

BUSINESS DEPARTMENT.

Remittances and payments, in advance, received during the past week and thankfully acknowledged by the publisher, from the following persons, viz:—

By the Rev. Dr. J. B. Tilden, \$5, for himself and J. Newcomer, Jas. Carter, Va. By the Rev. W. W. Wallace, \$10 50, as follows: L. G. Thomas, Thos. Tucker, Thos. Paine, for Dr. D. B. Dorsey, Thos. Paine, \$1 50, and Benjamin Potter, \$1 50, D.C. Wm. King, \$1 50, for Dr. D. B. Dorsey, D. C., John McFeely, Dr. John D. Emory, John Gephart, Md. By Peter M. Pearce, \$5, as follows: Joseph Radcliffe, and George Collard, D.C. By Theron W. Newman, \$5, for himself and John Taylor, Va. W. B. Kent, Md. By Thomas Jacobs, \$20, as follows: Simon Sommers, James Thomas, James Vasant, Daniel McLeod, Alexander Waugh, Mary Shaw, James Harris, James W. Sears, D.C. By James Towler, \$5, for himself and John S. Horn, Ohio. By the Rev'd W. W. Wynne, \$20, for himself, Rev. H. Saxon, Rev'd B. Swearer, John Ballinger, Dr. John E. Dupre, David Walker, George Walker, and John Cofield, Georgia; Dr. E. B. Hebbard, Md. By Messrs. J. C. Coldwell & Brothers, \$5, for themselves and Dr. James L. Armstrong, Tennessee. By the Rev. D. E. Reese, Jr. \$5, as follows: Caroline Wheeler, and Berry Robey, Md. By the Rev. Thomas Melvin, \$5, for himself and Nicholas O. Smith, Md. Moses Sheppard, Md. Rev. Wm. Apes, New York. By John Davis Day, \$5, as follows: John Phillips and James H. Godwin, Va. R. H. Merriken, L. Pearre, Md. By the Rev. W.H. Collins, \$20, as follows: Isaac Foreman, Rev. Alexander Sommers, Jacob Swisher, and Rev. John Lorantz, \$1 50, for books, for Dr. D. B. Dorsey, \$8 50, Va. Thomas H. Marriet, Maryland.—Joseph Litton, \$1 25, Tennessee, Thomas Wheat, Sen'r. By the Rev'd Miles King, \$2 50, for Louisa Garrett, Va. Amasa Leonard, Charles Hollaway, Md. Beal H. Richardson, Md. By Samuel Parker, \$5, for himself and Henry Nash, Ohio. James Walker, \$5, for Dr. D. B. Dorsey, \$1 50—and for books \$1.

Letters received by the publisher since the last number, from the following persons, viz:—

S. J. Cox, Zanesville, Ohio. Rev. Wm. H. Bordley, Centreville, Md. James Hook, Cumberland Md. Silas Hopping, New York. J. Grant, Raleigh, N.C. Rev. Miles King, Mathews, C. H. Va. P. Thornton, Camden, S. C. Villeray Balcom, New York. J. Radcliff, Washington, D. C. Thomas Jacobs, Alexandria, D. C. (we are very much obliged to you for your politeness.) James Fowler, Xenia, Ohio. Rev. R. W. W. Wynne, Tarver's Store, Georgia, (we return our thanks to you for your kindness.) F. L. B. Shaver, Abingdon, Va. Wm. S. Stockton, Philadelphia, Pa. John Davis Day, Chuckatuck, Va. Rev. G. K. Kane, York, Pa. Wm. M. Fleet, Hampton, Va. S. L. Governeur, New York. Rev'd Dr. Wm. J. Holcombe, Lynchburg, Va. Rev'd W. H. Collins, Bridgeport, Pa. Messrs. Hilliard, Gray, & Co. Boston, Mass. Samuel Parker, Zanesville, Ohio. Henry Tutweller, Harrisonburg, Va. (we return our thanks to you, for sending the list of subscribers.) G. Hepburn, Union Town, Pa. Wm. Bowen, Martinsburg, Pa. E. Cropper, Philadelphia, Pa. Rev. T. B. Humphreys, Louis, C. H. Va. Rev. John Smith, Elkhorn, Md. James Walker, Montavilla, Alabama. Martin Van Buren, (Department of State,) Washington City, D. C. Wm. Price, Unity, Md. Thomas Wheat, Wheeling, Va. Augustus White, Starksboro', Vt. John Harrod, Philadelphia, Pa.

Books have been forwarded since the 12th number, to the following persons, viz:

James Hook, Cumberland, Md. one Package, Rev. Baxter H. Ragsdale, civil order, Bedford co. Ten. one box, care of Forsyth, Dobbin, & Co. Wheeling, Va. care of Norval & Walker, Nashville, Ten. Rev. George A. Reed, Winchester, Va. one box, J. C. Caldwell, & Brothers, Shelbyville, Ten. one box, Stump & Parker, Stafford, Md. one box, John Harrod, one box, care of Rev. K. S. Cropper, Philadelphia, Pa. Rev. Thomas McCormick, Brookville, Md. one package, Joseph Litton, Nashville Ten. one box, John Grigg, Philadelphia, Pa. one box, Rev. James Williams, P. M. civil order, Bedford Co. Ten. one package, care of Joseph Litton, Nashville, Ten.

PRINTED BY WILLIAM WOODY,
No. 6, S. Calvert-st. Baltimore.